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stead of putting the burden upon the hand-workers, but because a man and not his labour, abstracted from his humanity, would be felt to be important. The state might own the instruments of production and control the producers in the interest of the consumers; and men whose manhood was recognised would not be easily enslaved to any Guild. So short a summary does little justice to Mr. Cole's admirable contribution to political thought and practice; and the criticisms which may be offered do not diminish its value.

In the first place with regard to the relation of administration to economic forces, Mr. Cole is not clear as to the policy which should be adopted in an ideal state towards finance. He recognises that "the financier is the supreme power behind the capitalist throne" (p. 178). It appears that the state is to control exchange: but how? It does not appear that Mr. Cole has thought out the function of a class who will be financiers without being fraudulent gamblers and it may be that some element of prejudice survives in him when he thinks of the manipulation of capital. Again Mr. Cole has not sufficiently acknowledged, in his theory of the state, the relation of the state to other human interests as well as industry. Obviously he implies the existence of such interests, but without deliberate reference to the forms of social organisation for other purposes than trade, one cannot do full justice to the "architectonic" quality of politics. The state is not simply administration; it is the force or the feeling or the prestige upon which administration depends for its effectiveness; and this seems to be what the idealists call the Soul of the State. But Mr. Cole tends to forget its existence. These criticisms, however, are perhaps unjust, because no book can contain everything that is to be said, and in relation to industry Mr. Cole's theory is clear and consistent.

C. DELISLE BURNS.

London.

ENCYCLOPÆDIA OF RELIGION AND ETHICS. Edited by James Hastings, with the assistance of John A. Selbie and Louis H. Gray. Volume IX: Munda—Phrygians. Edinburgh: T. and T. Clark; New York: Charles Scribner's Sons, 1917. Pp. xx, 911. Price, 32s. net.

We have become so accustomed to expect every year or so a volume of a thousand pages or thereby from Dr. Hastings and

his collaborators that it is difficult to realise the enormous labor that must go to the production even of one of them, if the standard of the earlier volumes is to be maintained. Yet all the usual features appear in this the ninth of the series—its international character, the almost unfailing judgment exhibited in the choice of contributors, the subdivision of the greater subjects, a remarkable typographical accuracy, and so on. Not less striking than before are the number and fulness of the anthropological articles. Religion and ethics have this in common: both are rooted in anthropology: and there will probably exist nowhere a more complete summary of the evolution of moral and religious ideas than in these volumes when completed.

Since religion on its theological side expands into metaphysics and even into logic, we have two connected articles by the late Professor Royce on Negation and Order, the latter of which contains an attempt to bring out the importance of the study of types of order in the moral and social world. For the rest it follows quite closely the ideas put forward in his paper in the *Windelband-Rüge Encyclopædia*. On another side there are several biological articles—Pangenesis, Ontogeny and Phylogeny, and others. The long composite article on Nature treats it almost exclusively as object of worship: nothing for example, could be more to the point than Dr. L. R. Farrell's contribution on Nature (Greek). The extreme catholicity and impartiality of the work are sufficiently evidenced by the very reasonable article on Occultism (Mr. G. R. S. Mead), the exposition on New Thought (Mr. A. L. Allen), and the subdivision of many modern religious subjects.

Curiously enough there happens to be little in this volume of purely ethical interest, but the articles on general philosophical subjects are ample compensation. Dr. M'Taggart's discussion of Personality is a distinctly original contribution to philosophy and will attract the attention of all students. Admittedly a development of certain suggestions of Mr. Russell, it attempts to prove that each of us perceives himself, perception being used in the sense of awareness of an existent. The chief argument is that since "I" cannot be known by description there must be knowledge of it by awareness, otherwise no statements containing "I" as a constituent are justifiable. Amongst other points, it is also argued that the inclusion in selves of other selves or their parts is impossible. The article on Ontology by J. Turner

is realistic in tone and contains an interesting sketch of a treatment of the categories which to me is rendered difficult to follow by an extremely obscure theory of relations. Dr. Tennant's article on Natural Law is excellent: but Rev. W. D. Niven's on Naturalism suffers from too narrow a use of the term for critical purposes.

As usual the *Encyclopædia* is particularly strong on the historical side. Among the larger articles in history of philosophy may be mentioned that on Neo-Platonism (Dean Inge) and on Peripatetics (Mr. R. D. Hicks). Mr. J. W. Scott discusses the Neo-Hegelian movement in England and lays just stress on its relation to the state of culture in the first half of the century. The composite article Philosophy contains of course a good deal of historical material, especially in respect of Non-European thought. Church History gets its full share of attention. The most notable articles on the history of dogma are those on Nestorianism (Dr. A. J. Maclean) and Pelagianism (Rev. R. G. Parsons). The controversial topic of The Holy Office is carefully discussed by Father Herbert Thurston: that of the Papacy from a distinctly hostile point of view by Rev. A. Fawkes.

The general articles are of great value, each of them, however short or relatively unimportant, being in the hands of a specialist. There is a long composite article on Music. Dr. E. Graf, to whom the section on Greece and Rome is allocated, has surely allowed the statement that the Greeks knew nothing about shortening the string of a lyre by means of bridges to remain by an oversight, in view of what he says about Pythagoras. Dr. Percy Gardner goes delicately among the controversies on Greek Mysteries and produces a model article. Special mention should be made of the brilliant discussion of Mysticism (Christian, Roman Catholic) by Father Chapman, with its account of the Scholastic theory of the nature of mystical knowledge. In view of some tendencies in recent psychology with reference to the significance of certain symbols whenever and wherever they occur, nothing could be more salutary than Mr. E. S. Hartland's article Phallism. It is refreshing to have these aspects of primitive religion discussed by a writer who really knows something about the subject. Amongst the biographical articles the most interesting is that on Nietzsche by Dr. Havelock Ellis, which contains a most discriminating discussion of his ethical doctrine.

Omissions are almost unknown in Dr. Hastings' work; in this

volume the only point that has occurred to me is that when Natural Law has an article Natural Right deserves at least a cross-reference.

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In addition to the above notice it may be convenient to note the chief contents of this volume under the five headings of Philosophy, Ethics, Religion, Logic, and Various.

In Philosophy, the article on Philosophy is good and long and subdivided into thirteen parts dealing with different systems, principally ancient. It may be noticed that Scottish Philosophy will have a special article of its own, but that English and German Philosophy and French Philosophy (if this last can be said to exist) are not mentioned as such. However, there are articles on Neo-Kantianism and Neo-Hegelianism. Other philosophical articles are the long and excellent article Nature, and also Mysticism, Object, Ontology, Occultism, Natural Law, Occasionalism, Personality, Neo-Cynicism, Peripatetics, Neo-Platonism, Neo-Pythagoreanism, Perception, and Nietzsche.

In Ethics we may count such articles as Nationality, Neutrality, Peace, Pessimism and Optimism, and Philanthropy. In particular the article on Nationality contains references to quite modern states of affairs.

In Religion may be reckoned the articles Penance, Persecution, Passivity, Nonconformity, Papacy, Old Catholicism, Oxford Movement, Newman, Pascal, Pantheism, Mysteries, Naturalism, Perfection (Christian), Obscurantism, Nihilism (Buddhist), Mythology, Orthodoxy, and Paul.

To Logic seem to belong more particularly Royce's two articles on Negation and Order, and the article Paradox.

As various may perhaps be classed the long, learned, and detailed article by many scholars on Music, in which religious music has of course a leading place; and the articles Names, Perseverance, Organic Selection, Oath, Personification, Negroes, Old Age, Ordeal, Ontogenesis, Pangenesis, Parthenogenesis, Obedience, Patience, and the long article on Numbers.

The last article mentioned is principally devoted to numbers as they appear in Aryan and Semitic literature, and the somewhat obscure ethical and philosophical implications of numbers with the Pythagoreans are only rather briefly referred to (p. 406).

It would perhaps have been pleasing to many people to see rather more about this subject, and also more about the modern theory of number and infinity than is given in the very able article by Prof. A. E. Taylor on Continuity in one of the earlier volumes, and which seems to have aroused philosophical and religious interest. For the rest it may be noticed that there is not even a cross-reference to other articles for people who are anxious to find out something about Oratory, Pederasty (or Paiderasty), Pedagogy, and Philolans.

PHILIP E. B. JOURDAIN.

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SHORTER NOTICES

THE MAKING OF WOMEN: OXFORD ESSAYS IN FEMINISM. By A. Maude Royden and others. Edited by Victor Gollancz. London: George Allen and Unwin, Ltd., 1917. Pp. 217. Price, 4s. 6d. net.

The best of these Essays is the careful and discriminative estimate and forecast of "Education" by Elinor Burns. The Editor also makes some timely comments, *e.g.* that "except in a free society women cannot be free." Why is it that in spite of the knowledge, ability, and enthusiasm of individual contributions, the whole collection suffers from an academic blight of unreality and incompleteness? I think Miss Maude Royden's essay on "Modern Love" supplies the answer. She claims the right of women to full human individuality with the graceful eloquence and ethical idealism which one has learnt to associate with her name.

With much that Miss Royden says, both in this essay and in that dealing with "The Future of the Women's Movement," all feminists must entirely agree, but she obstinately ignores and evades the full conclusion of the line of argument she adopts. A little clear thinking on these lines is worth much eloquence about "purity."

F. W. STELLA BROWNE.

London, England.

AN INTRODUCTION TO THE PHYSIOLOGY AND PSYCHOLOGY OF SEX. By S. Herbert, M.D., M.R.C.S., L.R.C.P. London: A. & C. Black, 1917. Pp. xvii, 148. Price, 3s. 6d. net.

An admirably clear and frank attempt to "give the elementary facts of the physiology and psychology of sex in a simple yet scientific manner." Dr. Herbert adopts the "biologic approach" recommended by another distinguished eugenicist, Miss Norah March, and gives a terse and carefully illustrated account of the processes of reproduction throughout organic life. In his treatment of the ethical and psychological side of sex, he is careful to emphasise the need for a new social order, if sexual disharmonies and abuses are ever to be even partially abolished. The two most valuable chapters are those dealing with "The Sexual Norm," and "Aberrations of Sex," respectively. They are open-minded, definite and dignified, and entirely free from Christian cant. The author's treatment of emotional sex differences seems to me much less satisfactory; such a phrase as "The